

BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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WORLDS

CRISIS IS UPON US

Reform Must Begin in the Church and the Bible can Only be Saved by New Construction.

NONE CAN LOVE AND REVERE BIBLE GOD

(Contributed)

(By Rev. A. R. Heath.)

"A fellowship of the spirit in the bonds of peace," not a fellowship in theology; that is as Romish as Rome. Jesus commands; ye shall know them by their fruits—the nine fruits of the spirit—love, joy, peace, gentleness, long-suffering, faith, goodness, meekness, temperance." Fellowship all who bear those fruits in all churches and societies. Fellowship is not partnership in our imperfect theology and life. God will not damn you for my errors in theology or my modes of obedience. Each person gives account to God for himself. Churches and preachers of to-day would damn them if they had one person's name on their church record whose theology is imperfect, i. e., differs from their own. In this they profess perfection as does the Pope.

They reject all who differ from their creed, discipline or confession of faith. The session of the preacher carefully examines the applicant. The poor heart-broken repentant sinner coming to join and to get help to resist the devil is met at the altar by a theological inquisition. He is asked "Do you believe our creed?" He never saw our creed and never knew that you had a man-written creed. He does not know whether or not he can believe it; but he hastens to falsify, saying, "Yes, I believe your creed, lest he be rejected and driven back to his shame and to take the jeers of his wicked companions and the devil's protection. Such denominationalism is 'the man of sin (revealed as the devil) sitting in the temple of God showing himself that he is God.' Such is causing and repelling the best minds from joining any church, especially of many who feel that they will not play the hypocrite; they will not be in order to get in among a body of falsifiers, all living with those falsehoods in their mouths which they hold in order to get into the church, and they compel all who come in later on to be as wicked as themselves. Thus the saltiness of the church is lost and is to be trodden under foot. Rejected by the churches, many men turn to the club, to the saloon, to the gambling den, and to the bawdy-houses on Sabbath days. Thus men are driven from the church by the protestant preachers who act as Romish as the Catholics, as recently reported by a committee sent from Italy to the United States to investigate our religious liberty, hoping to find our fellowship desirable to pattern after. They reported that our fellow ship was based on theological dogmas, the same basis of fellowship as of Rome, thus the protestant selfish, beastly church that rose out of the earth (America) is giving all its power and authority to the first beast with seven heads and ten horns (Roman Catholic) that rose out of the sea (the Archipelago). The four beastly religions of the world have bowed to the twelve patriarchs and twelve apostles of the Lamb before his throne long enough. They deserve to be driven out of the temple with a scourge of nine cords—the curfew bell, the kindergarten, physical culture, Y. W. C. A., Y. M. C. A., Y. P. S. C. E., W. C. T. U., The World's Christian Alliance, and The World's Religious Congress, bringing together for burning the 'curious art' (creed), books of all the man-organized churches, in the world.—Acts 19: 13. Let us help the Lord build his church on a fellowship of the spirit. I heard an Episcopal minister in a hundred-thousand-dollar church in Toledo preach 'The time is coming, is now at the door, when we shall have no more church-books or list of names, but all who have Christ formed in their hearts will meet at the church-house nearest to where they live and there worship together without distinction or distraction.' 'Amen!' I cried. The audience looked to see what green country-man 'spoke right

out in meeting." Again he uttered other words as good, and I exclaimed "Amen," but when he gave a free full invitation to commune I did not go. (God forgive me.) I had not the courage of my convictions—was not as much for fellowshiping all Christians as I thought I was. I went back on my amens. Shame on me! The accursed denominational names and creeds keep us apart, and keep the world sinking into destruction. The converted members of all churches fellowship all Christians; but the preachers are pledged to keep them apart by keeping up "our church," and "our religion," and "our doctrines."

We have the world's crisis upon us now. We preachers must cease fighting against God who is making all things new. Judgment (reformation) should begin in the house of God (the church). Let its light of unit-1 fellowship in love appear to all men. Discard the authority of creeds, let each understand it to say, holding a Christ-like life and spirit as the only test of Christian and church fellowship. Let us post over our chapel doors and pulpits the World's Religious Congress resolutions, viz.: "Henceforth in this congregation and elsewhere we will recognize the God-given right of reading, interpreting and obeying the Bible as each individual understands, being responsible only to God. A prayerful, Christ-like life and the fruits of the spirit shall be our only tests of church and Christian fellowship." Then the Lord's word and spirit, so long dead in the street, will come to life and rise to heavenly activity in the minds of millions of people. Christ's kingdom will come and his will be done on earth as in heaven in answer to the prayer which he taught us and which he is willing and ready to answer if only we will let him do that for which we have prayed for nineteen hundred years; but we have persistently refused to let God answer our prayers. Passing strange! "Blindness in part is happened" to the protestant preachers and Romish ones. Oh, for a fellowship of love, instead of a fellowship of theology! No man's theology is perfect as God is perfect. No council or creed is infallibly perfect as God is perfect. Then why substitute man's interpretation for a basis of union, when we have God's own word and God himself, to whom we all have free access?

No truly converted man is unworthy of the name "Christian; yet with his most earnest efforts he can never attain to its full measure. Nevertheless, he dare not guide his life by a weaker standard. It is indeed the only name among men which is universally applicable and adaptable to all ages and classes of those born anew into the citizenship of Christ's Kingdom.

The Bible nowhere speaks of Methodists, Baptists, Presbyterians or any other of the hundreds of sect names now used to separate Christians and to perpetuate divisions in the church. The apostle commands: "Mark those (persons, names or preachers) who cause divisions and avoid them."—Romans 16: 17. "They shall be called by a new name which the mouth of the Lord shall name" (Isaiah 62: 2) and "the disciples were called Christians first in Antioch."—Acts 11: 26. It is a derivative name given by divine appointment and announced 700 years before by Isaiah. Named (i. e., denominated) Christians by the Lord who only has the right to name his children, and no man has a right to call the children by any other name than that given him by his Father above. No Christian has any right to call himself Jones. That would be a crime against the State, and also, if Heath should abandon his family name for that of Jones, he should look to Jones for his estate, and release his right to any part of the Heath estate.

So they who prefer Luther's name, Calvin's name, the Baptist's name, or any unbiblical name, and traitorously leave the family name disgraced, should look to those whose names they take and labor for to give them their heaven. If it is treason to plot and work against the republic of these United States and talk and labor to establish a kingly or monarchial government, in like manner the establishing of unbiblical, ungodly names and laws for the church and causing division and strife in the family of the living God, will receive a

SNOW

KEEPING AT WORK

Takes in a Chautauqua at Leon, Iowa and Does Good by Distributing Freethought Literature.

FAILED TO WORK

UP A DEBATE

(By A. A. Snow.)

It was announced in the Spring that a Chautauqua would be held at Leon, Iowa, August 5th to 10, of this year. My friend John W. Long, a Free-thinker of this Decatur county used his influence to have a debate between a Christian and a Free-thinker at the same. I should have been glad to have seen this brought about, but I had no hopes of its success. I knew the Christians would not have it. And as I expected Mr. Long failed in the attempt.

In one of the programs we noticed that a preacher was to speak on the subject; "What is the cause of the empty pews in our churches?" Now we determined to attend that day and circulate my tracts among the people. This is the tract that was published in the Blade some weeks ago. It is headed "Hear the Other Side" and it gives our reasons why the churches are so poorly attended, and so we hoped to get both sides before the people. But they changed their program and we didn't get to attend the day of that lecture. But we attended the day Hills spoke and I quote from my report to the Linville Tribune concerning this speech as follows:

"We attended the Leon Chautauqua Friday. The large tent was well filled. We learned but one speaker, not arriving in time for the forenoon session, the Rev. Hills of the Plymouth Church, N. Y. Spoke on the subject; 'Oliver Cromwell.' We think as an orator he surpasses Rev. Sam Small whom the State Capital denominated the greatest orator of America. He did not over estimate the greatest of Cromwell in his reference to Cromwell's efforts in the emancipation of man; yet some unacquainted with history might never know how much we are, in like manner, indebted to scores of others who, at the defiance of death, used all their powers to save mankind from tyranny born of savagery and nursed by the dark ages." Now my friend Long was present and aided in circulating tracts, but we soon separated and I know no more of what he did. I also saw my old friend Bobbitt who now lives at Osceola I believe. He bought one of my debates of me. He used to be a Blade reader, may be yet.

I arrive at the Chautauqua grounds about noon. They were the school grounds, the large speakers tent in the rear. There were but few people on the grounds when I arrived. I distributed the tracts as the people came, giving away many hundreds. As a person passed I would say: "will you read one of my tracts if I give it to you? holding it in my hand so he could see it. If he said yes, I handed it to him without further comment. If he said maybe or "I will if I have time." I would reply, "Excuse me but, my friend, we can only give them away where they promise sure to read them. Cannot you reconsider and say for certain you will read it?" Of course there are cases where in we can afford to break over this rule; where we know the person is well educated and a thinker, we can afford to take the risk. Some times they want an explanation of what the tract is about, when I give it in a way to waste as little time as possible. Many persons will take my tract on learning it is from a Free-thinker when other wise they would not. They want some thing new. About eighty per cent of the people take them. About half of those who will not refuse on account of prejudice. The remainder for the want of time or of any interest in the matter. When I got into a discussion, as I often do, and gather a crowd around me I find a great per cent take them than at other times. The discussion awakens an interest, even the curiosity of bigoted Christians often get the better of them. The precaution that I used save tracts from being thrown away unused. It also gives an impression of the worth of the message. If you go over the ground after handing out tracts, while you can only now and then find them so

destroyed when circulated with the precaution I take. I think we Free-thinkers should have a tract society and a tract fund. They should be published by millions. There are untold millions who are ready and would be glad to read Freethought literature if it does not cost them any thing. They have been schooled for generations into the notion that that anything pertaining to religion should be free (until they are captured.) It is hard to do anything for Freethought through oral lectures. The bigots will beat you out of a place to speak, or they will boycott those who might listen to you, or otherwise influence them against coming out.

I received a bundle of tracts through the mail which purported to be an extract from Dr. Wilson's book. They are fine indeed, being full of instruction, brief, perfectly plain, right to the point, easily remembered, and of the greatest interest. I will make good use of them.

Soon after entering the Chautauqua grounds I ran across four young men who were connected with the chautauqua, which is run by a company. One of them was usher and I think the others belonged to the jubilee club. I gave each of them a tract and it started up a debate forthwith. I found they had a better education than the ordinary run of people. Probably they had attended some high school just long enough to give them the big head I did not find them courteous in their talk as I find in broad minded men. They even used insolence towards me. Said I was not abreast of the times as touching scientific research. Said that the Darwinian theory, as taken far enough to account for the species has been proven an absurdity. Claimed that the idea there was intelligence or an intelligent maker in matter is an absurdity. One of them flung back my tract, said he would not read any thing written by one fool enough to assert there was intelligence in a tree, though different from, yet a kin to that in man. He denied that the intelligence in a dog was any thing like that in man. Claimed that the modern theory of scientists was that of cant, viz. That mind is the only real thing in existence, and matter a nonentity. One said, "yonder comes Prof. McQueen, it won't take him ten minutes to make this fellow feel like ten cents." Another said, "Snow will wish he never wrote his foolish tract." The Professor came up and courteously saluted the boys when one of them asked him what the modern scientific views were regarding the evolution theory. He replied that the opinion of our deepest scientific scholars of today is that should man and all the animals and plants be destroyed from the globe and nothing left but a handful of mould that in due course of time the earth would again be re-peopled and even the human race would develop from it. This was a Waterloo to thus have their own witness turn on them. To one asked, "Yes, but could all this take place without a God?" Oh, no I suppose not" said the professor, "But scientists take the position that we can't prove there is nor can we prove there is not a God." And he quoted from Spencer. "But" says, one "this fellow", referring to me, says "the intelligence sufficient to evolve lays in the matter." "Well" says the professor it does. The evidence seems strongly to point that way."

The Boston Quartette didn't do any more debating with me. I was greatly amused at their defeat at their own game, but I did no crowing; my mission being to bring out the truth. One of them afterwards tried to stop me from circulating tracts on the chautauqua grounds. Possibly he was instigated by the Christians who were indignant over it. I told the Prof. that he and I were not far apart. After this while on the street distributing tracts one tapped me on the shoulder and told me that a gentleman wanted to see me in the hotel. I found it was the Professor McQueen who so nearly agreed with me on evolution. He asked me for a tract. I said "You are the gentleman I saw at the tent." He said "Yes." I said "I am glad I have met again, I have forgotten your name, and I also want to get something of your history." He said, "My name is Peter McQueen, I am from Boston. I am one of the speakers. I will speak here to night." And he said, "Wait and I will give you a catalog." From this catalog I quote as follows:

"Peter McQueen as War Correspondent, One of the most entertaining

story tellers around Boston is Dr. Peter McQueen. The genial preacher, traveler and war correspondent. The friend of Pres. Roosevelt. * * *

"Rev. Peter McQueen, My dear Mr. McQueen: I thank you very much for your book 'Campaigning in the Philippines,' and I anticipate reading it with much profit. I always remember with pleasure your association with the Rough Riders before Santiago, and I trust to have an opportunity of renewing my acquaintance with you soon.

Sincerely yours, Theodore Roosevelt.

I will not take space to give the details of a debate I got into with a lawyer on the street, and how the people nearly blockaded the street while listening, and how the attorney crawled away while the people were interested enough to remain. I told them if they saw the lawyer again to tell him I send him my thanks if they tell him I send him my thanks for helping bring them together, as they nearly all took my tracts. I wish I could get them interested enough to help pay for literature and take the Blade. But I will have to wait and hope.

PRIEST WANTS TO BE CURED BY FAITH.

KALAMAZOO, Mich. Aug. 31.—in the belief that he will receive a cure through the miracle working waters of the grotto of Lourdes, the Rev. Father Theodore Lochbiler, a priest of St. Augustine's Parish left Kalamazoo and will sail from New York to France. Father Lochbiler has for several years suffered from progressive impairment of his eyesight, which at one time approached total blindness.

Comment—The Blade entertains little doubt concerning the result of expected miracle. It will work out all right and we expect to see the priest come back to Kalamazoo cured of his impaired vision.

"The miraculous cure" can then be exploited among his followers as another evidence of divine grace and his parish will go into spasms of religious fever. Doubtless this priest has been under treatment in America and has selected an opportune time to make his visit to Lourdes. When a priest really needs a miracle, and needs it real bad, the miracle can readily be had. Miracles are dead easy if you only know the combination. Of course none of his people will see the operation of the miracle. They can only see results. The results will be exhibited in due time. Great is the mystery of holiness.

METHODIST HOSPITAL

MUST SEE THE COIN.

Refused a Poor Patient Whose Injuries Needed Immediate Attention—Real Christian Charity.

A dispatch from Mattoon, Ill; going the rounds of the press, say:

An act of inhumanity, scarcely expected in this day, on the part of the management of the Methodist Memorial hospital in this city, has lost that institution many contributions in this city and elsewhere.

William Clarke, a farm hand at Gays was brought to the hospital this afternoon, in a horrible mutilated condition as a result of a runaway accident. One leg was broken with a compound fracture and the bones were protruding from the flesh. An arm was broken and the man's body was almost a mass of cuts and bruises.

The accident happened near Gays and there being no place there to care for him, the unfortunate man was placed in a buggy and driven to this city to a supposed charitable institution.

The superintendent refused to allow the injured man to be brought to the hospital because he had no money and it was necessary to drive him to the Moultrie County poor house near Sullivan to have his injuries dressed.

The injured man's sufferings were intense and his pleadings for relief were pitiable, but it all had no effect on the management of the local institution, which is supposed to have for its object the amelioration of distress.

When the facts became known in this city there was much indignation expressed, and it is probable the board of trustees will be called upon to take some action in the matter.

PEACE

THERE IS NO PEACE

The Way to End War Lies in Education—Cease to Glorify War Before Children and Teach Them Truth in The Light of Wisdom.

THOUGHTS SUGGESTED BY PEACE CONFERENCE.

(By M. Mahan.)

The Hague Peace Conference meets under the august patronage of the blindly fanatical despot who has just, for the second time, summarily dissolved the Parliament elected by the people on the plea that "God has given to us the power," and that "It is before His throne that We shall answer for the destinies of the State of Russia." What is to be expected of a Peace Conference inspired by such obsolete, uncivilized, and arrogant ignorance, and presided over by its official representative.

A conference conducted in this spirit, with one set of delegates boycotting one class of topics and another set another class of questions, can not be a shining success. The situation is palpably absurd. There can be little consequences to the proceedings, and the exalted delegates who participate in them may be excused if that become bored. The public is justified in failing to be stirred by the prospects of such deliberations, and, on the contrary, in concluding that the whole Hague business is farcical. Failing the purpose to take up the one supreme topic, the programme proposed reads like a list of subjects for the exercise of a college debating club.

Had the conference devoted itself to considering ways of checking the greed of unscrupulous money grabbers and the ambition of statesmen and soldiers—had it applied its ingenuity to devising suitable punishment for the interested fomenters of "patriotic" passions—and had it, above all, directed its zeal to the establishment of honest and sensible historical teachings in the schools, then we might have begun to believe in the affable old gentlemen's earnestness.

For there is only one way to kill war, and that is to teach the people what war means, and to impress them with the plain moral truth that burglary is neither an honorable nor even a profitable profession, whether carried on under the direction of a Napoleon or of a Fagin the Jew.

Men will cease to rob when they realize that robbery is against their interest; but this they are scarcely likely to realize whilst the whole teachings of history in our schools continues to consist in the glorification of war. Every American boy is carefully stuffed with glowing accounts of battles from the war of the Revolution to the Civil war, and later the Spanish war. The war heroes are landed and magnified, but how many of them are made to realize the value of the work of Latimer, Bacon, Newton, Johnson, Burke, Watt, Stephenson, and Darwin?

Begin by teaching the children the truth, and some wisdom may be expected from the men and women. The first thing to be taught is the knowledge of what things are best worth winning the second, how best to win them. At present, from the lowest strata of society to the highest there is a mad appetite for vastness of empire, for military bunkum and display, and an idiotic neglect of, and contempt for nearly all that goes to make up the sum of happiness. To correct this mania, due to the false teachings of the people's leaders in the past, should be one of the first purposes of a Peace Conference. It should proclaim to the world that the greatest State is not that whose battalions are the largest or whose empire is the widest, but that whose citizens possess the fullest opportunities of free life. And it should teach that the greatest State, in this sense, is the most likely to conquer and endure.

But who could expect such teachings from a conference that opens by respectfully invoking the august patronage of the butcher of Kischineff and Riga?

(Continued on Page 4.)